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nate? Could this have been derived from the heliolatry of a land where the sun moves from east to west by way of the north, *i. e.* the southern hemisphere? This seems highly improbable when we learn how far north a ceremonial movement is practised in a direction opposite to sunwise; still, in our future investigations of this subject it might be well to keep the possibility of such an origin in mind.

The rites of the Navajos have many features in common with those of the Moquis and other Pueblo Indians; but we need not suppose, from this, that the Navajos have borrowed directly from the modern Pueblo tribes. The Navajo legends point distinctly to the influence on Navajo worship of the ancient cliff-dwellers (who still inhabited this land when the first Athabaskan wanderers entered it), but do not point to the influence of the village Indians. The similar features in the ceremonies of both these races may have had a common origin; but it is noteworthy that, while alike in many respects, they differ in the important point of the ceremonial circuit.

*Washington Matthews.*

POPE NIGHT IN PORTSMOUTH, N. H. — I inclose two slips from two Portsmouth newspapers in regard to "Pope Night" in 1892. I send them that you may have authentic witness of such celebration in one place. I think Newburyport may be also included in the list of places where Pope Night is remembered.

In addition, I can vouch for the similar celebration in this town, New Castle, for twenty-six years past, or ever since I became resident. Doubtless the reason for such celebration is long since lost to the "chaps" who still keep it up.

In this town, not only is the reason lost, but there the name also, — the boys call it Pork Night. But this is in accordance with the general fortune of popular festivals; as soon as the meaning is lost, the names suffer strange and often grotesque transformations.

*John Albee, New Castle, N. H.*

"The celebration of the anniversary of Guy Fawkes' night on Saturday by the young people of this city was not so extensive as in former years, no doubt owing to the condition of the streets, but nevertheless small bands paraded the streets and made the early part of the evening hideous with music (?) from the tin horns they carried for the occasion. Some carried the usual pumpkin lanterns. The ringing of door-bells was also extensively indulged in. Very few of the paraders knew that the celebration was in keeping of the old English custom of observing the anniversary of the discovery of the famous gunpowder plot to blow up the House of Commons." — *From the Portsmouth Republican News, November 7, 1892.*

"Chaps in this city had their annual blow-out on Guy Fawkes' night, and in parts of the city the toot of the horns was something terrific. Some grotesque pumpkin lanterns were seen, and altogether the 'celebration' was evidently enjoyed by the boys.

"Portsmouth is not alone in this peculiar observance, for down at Mar-

blehead the night of the 5th of November is remembered by a huge bonfire on the Neck, around which the chaps with horns dance in fantastic glee. The blaze Saturday night on the M. N. was a bigger one than usual.

"It's a queer custom the youths of Portsmouth and Marblehead have."  
— *From the Portsmouth Daily Evening Times, November 7, 1892.*

**DRAWING A CROSS FOR LUCK.** — The mention of this practice, by Elizabeth M. Howe, in the number for April-June, reminds me of a similar custom employed when I was a child in playing croquet. When a player had got the ball into an exceptionally good position, I remember that the usage was to draw a cross with our mallets before the ball, in the hope that the next player could not make a good shot across the sign, and oust the ball from its position.

*Mary E. Chamberlain.*

**FOLK-LORE FROM NORTHERN NEW YORK.** — The Negro folk-lore mentioned by Collins Lee, in the number for April-June, is about the same as the superstitions which people in northern New York were wont to observe, if not to believe, in the days of our stately grandmothers. I remember mine telling me that, in order to cure a wart, one must enter a house and steal a tiny piece of meat, put it on the wart, secrete it under a stone, and when the meat decayed the wart would be gone.

There was a prophecy in regard to sneezing before breakfast : —

Sneeze on a Monday, sneeze for danger,  
Sneeze on a Tuesday, kiss a stranger,  
Sneeze on a Wednesday, sneeze for a letter,  
Sneeze on a Thursday, for something better,  
Sneeze on a Friday, sneeze for sorrow,  
Sneeze on a Saturday, see your sweetheart to-morrow,  
Sneeze on a Sunday, the Devil will have you all the week.

Another in regard to shoes : —

Wear on the side, a rich man's bride,  
Wear on the heel, sorrow a good deal,  
Wear on the toe, spend money as you go.

Stumbling on the sidewalk was a bad omen ; to stumble going upstairs, a good one. In starting to go anywhere, if you had forgotten anything for which you were obliged to return, it was necessary to sit down and wish for good luck, or bad luck was sure to follow.

The reason pork "frizzled" up in frying was because it was killed at the wrong time of the moon. Never eat the first strawberry you get ; throw it where a bird will have it, and it brings you good luck.

Kill the first snake,  
Break the first brake,  
And you will accomplish all you undertake.

Count forty gray horses, and the first person to whom you speak is the one you will marry. If undergarments are accidentally turned, never return them until they are washed ; to do so will bring evil.